

The Nature and Mischief of Envy.

A
S E R M O N

Preach'd before the

Q U E E N,

Aug. 20. 1693.

BY

JONATHAN BLAGRAVE, D.D.
Sub-Almoner, and Chaplain in Ordinary to
Their MAJESTIES.

Publish'd by Her Majesties Command.

L O N D O N,

Printed for *John Southby* at the Harrow in *Cornhill*,
and Sold by *R. Taylor* near *Stationers-hall*, 1693.

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A
FROM THE HAND OF THE VENERABLE
SERMON

PREACHED BEFORE THE
QUEEN

Aug. 25. 1693.

BY
JONATHAN BLAUNY, D.D.
Sub-Almoner, and Chaplain in Ordinary to
THEIR MAJESTIES.

Printed by J. Sturges, at the Stationers' Company.

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it, is a Mad-man for the time. He hath no regard to Right or Wrong, he cares not what injury or mischief he doth, and therefore sayes the wise man, *Envy is Obtrusive*.

And yet worse than either of these, more unkind and uncharitable, more unjust, more violent, and much more mischievous than either of them, is *Envy*; There is neither any goodness, nor yet any strength, that is a sufficient guard against it, For,

First, There is no mans Innocency, no mans Vertue, that can secure him from the direful strokes of Envy. Nay, many times the more Innocent, the more Religious, useful and beneficial a man is in his place and station, Envy encreases the more against him. The Reputation, Dignity, or Profit, such a man gains by his good Qualities, inflames the hearts of the Envious, and makes them contrive and act all they can for his Ruine.

When there were but two Brothers in the world, and there must be the strongest and most engaging Tie between them, both of natural Affection, and Love of Society; yet Envy broke through all this, and made one of them inhumanly Murder the other, and that for no other reason, but because *Abel* for the goodness and sincerity of his heart, was more approved of by God than *Cain*. This example of the violent and outrageous cruelty and injustice of Envy we have in the beginning of the World; we have another like it in the beginning of Gods chusing him a peculiar Church. There we find *Elsau* would have killed his Brother, for no other reason, but because *Jacob* valued being the Father of the Faithful more than profane *Elsau* did, and

for God determin'd to have his Church in *Jacob's* off-
spring. And in that very off-spring we have presently
a strange instance of the blind and inexorable cruelty
of Envy in the *Patriarchs*, otherwise good men, who
for no other reason, but because God had in Visions re-
veal'd his favour to *Joseph*, and his Father lov'd him,
set themselves in the most bitter manner against the
poor innocent child, and had no compassion on him,
when *They saw the anguish of his Soul*; when he be-
fought them, they wou'd have kill'd him: The greatest
pity they cou'd shew him, was, to sell their Brother to
be a slave to Infidels, as *St. Stephen* sayes, *Acts 7. 9.*
The Patriarchs mov'd with Envy, sold Joseph into Egypt.

We have likewise a Signal Instance in the History
of *Saul* and *David*, of the great Injustice and Vile In-
gratitude of Envy; For certainly never was Master
better serv'd, than *Saul* was by *David*; never did one
man receive greater Benefits from another; For first,
the man, whom the whole Host of *Israel* fear'd was
slain by *David*; the Kings Enemies were often dis-
comfited and destroy'd by *David*. *Saul* himself was
frequently refresh'd and comforted by him, when he
lay under the heavy oppression of a Melancholly and
an Evil Spirit; His life also was divers times sav'd
and preserv'd by him, *David* had married his Daughter,
and was his son's friend; He never had done the least
Injury either to him or his, but shew'd all kindness
to the House of *Saul*; and yet *Saul* looking upon him
with an Envious Eye, *1 Sam. 18. 9.* continually
with great eagerness hunted after his life to destroy it.

But the greatest instance of all, of the most wicked

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Injustice and balance of Envy, is in the Envy of the
Scribes and Pharisees against our Saviour, who was
purely Envid for the Reputation of his goodness;
and nothing else; for he neither had nor sought any
earthly Title or Riches; neither could they accuse
him of any sin; And yet for Envy, as *Pharisee* him-
self could see, They deliver'd him up to the most
cruel and shameful Death.

And as there is no Innocency so clear, no Good-
ness so perfect, that can preserve a Man from the Total
Reproaches, the malicious Contrivances, and the ru-
ining practices of Envy: So,

Secondly, There is no Man so great or powerful,
or of so secure an Estate or Fortune, but the Violence
of Envy hath been capable of overthrowing him.
Sometimes a private Envy hath been able to do it;
but a common Envy hath seldom fail'd of accomplish-
ing any Mans Ruine. We have many Instances in Sa-
cred Writ of Great Men destroy'd by Envy; as *Abner*
Captain of the Host of Israel, and *Amasa* Captain of
the Host of Judah, both of them, as *David* observ'd,
better Men than *Joab*, who through Envy slew them.
And in Civil History, in the memory of all Common-
wealths, we find innumerable Examples of Great and
Mighty Men, that have been Overthrown and de-
stroy'd purely by Envy. Nay, we have Instances
even of Princes themselves, when they have thought
their Honour oblig'd them to stand between their fa-
vourites and a general Envy, that have fallen together
with them. There is no standing before a Common
Envy; there is nothing to be done but to get out of
the way of it; unless a Man will bravely resolve to
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become a Sacrifice for Truth, and the Common Good: For 'tis to no purpose for a Man to stand on his Innocency, to plead his Merit, to seek to oblige or gain favour, to oppose strength or interest in this Case. A Common Envy, like an Hurricane or impetuous Torrent, overturns and carries all before it; at least it doth so for a time, till the Truth of things comes to be known by some woful experience; so that the Wise Man may well ask this Question in my Text, *Who is able to stand before Envy?*

Having thus given you a Taste of the Evil Nature of Envy, whereby we may perceive it to be the most violent and unruly of all the Passions, to be indeed the very worst of all the Diseases of Man's Mind; That we may the better avoid it in our selves, beware of it in others, and use proper Remedies to cure it, either in our selves or others, I shall,

First, Endeavour to give a just Description of it, that we may perfectly know it.

Secondly, Particularly set forth the usual mischievous Effects of it, that we may the more hate and avoid it: And,

Thirdly, Propose such Remedies as will effectually cure it; that so we may apply them, as we see occasion. And,

1. To know what *Envy* is, we shall find; if we consider it, That it is a Displeasure or Trouble arising in a Man's mind from the sight or knowledge of another Person's prosperity, (of whatsoever sort

that Prosperity be, whether it consist in Reputation, Honour, Riches, or any other like advantage, which causeth a man to hate the Person, whose Prosperity he beholds, and to wish and contrive and endeavour what he can to lessen, if not to ruine that Person.

And this commonly arises on the sight of the Prosperity of Inferiours, or Equals.

Men are Envious, when they see such as they accounted much their Inferiours, begin to draw near them; Or those they accounted scarce their Equals get above them. And therefore Envy frequently breeds amongst Relations, near Neighbours, or men of a like sort. Men Envy that to others, which they think themselves as well or better to deserve.

They seldom envy Things, that are far out of their Reach; or Persons that are very much above them. As for instance, a Peasant or a mean Man never thinks of Envyng the Greatness of Noblemen or Princes; But Nobles are envied by such as come near them, and Monarchs only by those of the same High Station, and that, by the way, gives an Advantage of peace and quiet to a Government that is under One; since if he takes care of his own Affairs, none can envy his Actions: Whereas, where many Govern, and the Governours are almost upon the Level with the Subject, Envy creates endless strife and contention.

But, I say, Envy is amongst them that at least think themselves of equal Merit and Pretensions. And therefore we may observe in History, That the Course which Wise Rulers have always taken to prevent this mis-

mischiefe, hath been with great Care to proportion his
vour to Merit. And tho this hath not been always a-
ble to do it, because men are very partial Judges of
their own merit, and some will ever be envious; yet
this they found the best Expedient to keep *ENVY*
from being propagated, or growing to a mischievous
Height; for if Envious men can do so much hurt, when
they only take an occasion, How much more will be
in their power, when great Occasions are given
them?

There is indeed a Commotion, that arises in Mens
Hearts upon the like occasion of seeing the Prosperity
or Honour of another, which they think themselves
as capable of; that is very different from Envy, and
is term'd by the Morallists *Emulation*; & is that Vertue,
which St. Paul exhorts to in those words, *Let us con-
sider one another to provoke unto Love and to good Works,*
Heb. 10. 24. Which doth not like Envy covet the Re-
ward, but the work too; and which hath always this
great Difference to distinguish it from Envy, or those
Carnal *Emulations*, which are ill Translated *Emulations* in the
5th. of the *Gal.* that these are always joyn'd with Hatred
and evil-Will; whereas the virtuous *Emulation* always
creates *Love* and *Esteem* of the persons whom we see in
Honour and Prosperity, and a Desire to imitate them,
that by a like Industry and Virtue, we may come to the
same advantages.

We have a lively Instance of the Difference of these
two Qualities in *Saul* and *Jonathan* upon the very same
occasion of *David's* killing *Goliath*. *Saul*, we see, envi-
ed him for that great Action, and therefore hated and
sought to destroy him; but *Jonathan* on the contrary

emulated his *Verina*, and therefore lov'd and admir'd the man, and desired to make him his Friend; and yet the same that *David* got by this Action, was no more, nay, rather less opposite to the Interest of *Saul*, whom *David* was never like to hurt, than it was to the Interest of *Jonathan*, the Heir of his Father's Crown.

There is then a wide Difference between noble Emulation and wicked Envy; the One of which ought to be rooted out, and the other cherish'd and cultivated as much as is possible; because it is the Spring and Rise of all Noble and Worthy Actions, and that on which all good *Example* works, and no great Genius was ever yet found without a great deal of Emulation.

Plutarch in his *Lives* gives us two Notable Examples of the powerful working of Emulation in the hearts of two Famous Captains, *Themistocles* among the Greeks, and *Cæsar* among the Romans. He relates that *Themistocles* complain'd, to his Friends, that the Victory of *Miltiades*, wou'd not suffer him to sleep; And *Cæsar*, when he read the Actions of *Alexander*, wept to think he was past his Age before he had done any thing memorable. These great Men had no ill Will to the persons they emulated; nor did they go about to lessen, but rather magnify'd their Deeds; and never griev'd that others did well, but that they had not done the like themselves.

Such a Gallant Emulation we often read of in the Histories of our Ancestors, and cannot but wish that the same Noble Spirit might revive again, when there is so much occasion for it, and these want not some great and eminent Examples to kindle it. For how much more honourable were it for men to emulate one another in valiant

hane Actions for the Defence of their Country; than to spend their time in the little Intrigues of envy?

Emulation is a Great & a Noble Virtue, but *Envy* a poor and a sneaking Vice: A Vice that always sculks & hides it self: For tho' men are sometimes so wicked as to boast and glory in other Vices, yet no man will own himself to be envious, which shews it to be an Infamous Quality in the eyes of all Men. A Man is afraid to be found in it, asham'd to own it. And therefore an envious man uses great Art to hide and colour his envy, and to make it look like something else: Sometimes he disguises it under a Mighty pretended Zeal for the Truth, sometimes under a great Love for the publick Good and Welfare, sometimes under a Charitable Concern and great Tenderness for the Good or Credit of his Neighbour, whom he seems to pity, whilst he disparages; and, if you will believe Men's pretences, there is not a man living that has the least Envy in him. And yet if we enquire into the certain marks, and undoubted symptoms of this Vice, we shall hardly find any man wholly free from it; for if a man is griev'd or troubled, when he hears of another's good Success; if he finds any Delight in his mind, when he hears of any Disgrace or Misfortune, that hath befallen his Neighbour; if he loves to hear of the weakness or miscarriages of those that are in prosperity; if he is glad to have an ill thing to tell of them; if he is out of Humour, when he hears their praise or commendation; if in relating their Actions he slyly endeavours to lessen them, or when he does commend them, puts in still some malicious Buts or Exceptions; if, as the Apostle in few Words expresses all this, *A man rejoices in Iniquity, and not in the*

Truth. In iniquity, that is, to the Disgrace of any Person, and not in the Truth, that is to his advantage. That Man is certainly Envious. And how few then are wholly free from this Vice? In some indeed it grows to a most wicked and pernicious Height: but in all that have not wholly mortified their carnal Affections (amongst which *S. Paul* reckonsthis) there is some Taint of envy, according to the words of *St. James*, ch. 4. v. 5. *Do ye think that the Scripture saith in vain, The Spirit that dwelleth in us, lusteth to Envy?* Without the powerful Grace of God to pluck it up, this Root of bitterness will grow in the hearts of all the Corrupt Children of *Adam*.

We have seen then what envy is, Let us in the 2d. Place take a view of the usual mischievous effects of it, and see what Abundance of Evil it commonly does in the world; that we may be the more set against it, that we may avoid it our selves, that we may beware of it in others, that we may use our utmost endeavours to quench this Flame, to dispatch this *Hydra*, to shut up this *Pandora's Box*, out of which mischief hath and doth continually fly over all the Earth, according to the words of the Apostle, *Where Envy is, there is confusion, and every evil Work.*

For if we consult Histories, either Sacred or Civil, or the experience of any observing men, we shall find, that there hath been no Disturbance in the state, no Heresy or Schism in the Church, no trouble in any little Neighbourhood or private Family, but it is chiefly owing to envy.

In the State, when one man is advanc'd to any Place of Trust, or Dignity, or Profit, presently those that think

think themselves as capable, or as deserving as he, raise a clamour, seek to disparage, endeavour to oppose him, lay plots for his Downfall and Ruin; and that many times for no other Reason, but because the man has obtain'd what they would gladly have had themselves. For a man that has so many Vices, that they cannot be reckon'd up, when once he has a little got the start of his Neighbours in his Fortune, had been as good and as innocent a man as any one living, if he had continued upon the same Level with them, and joyn'd in their envious Calumnies against others: But having got above them, they disparage, they hate, they endeavour to thwart him in all things, tho' it be to the hind'rance and detriment of the Publick Interest. In which, tho' they themselves have a common stake; Yet envy many times so blinds mens eyes, that they will rather hurt themselves, injure the common Good and Safety, ruine their Native Country, hazard all that is dear or precious, rather than not do what they can to pull down and destroy those whom they envy.

And as envy hath and doth work continually such Confusion in the State, so it hath no less been a Disturber of the Peace of the Church.

For though the Scriptures of the New Testament are full of Precepts against envy, such as that of St. Paul, Gal. 5. 26. *Let us not be desirous of Vain Glory, provoking one another, envying one another.* And though our Blessed Saviour, both by his example and precept, taught all Christians not to seek Earthly, but Heavenly Riches and Honours, (the way to which could never be the same with that by which Satan fell from them) and tho' he gave to the Ministers of his Church the greatest Caution against vain Ambition, and would have those
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that are in the Highest Station be most humble and meek, and as officious to do good, as if they were the least, and servants of all, *Mark 9. 35.* Yet nevertheless, because no Society can consist without Government, and there can be no Government without Subordination; for there is no Authority, and there can be no obedience, amongst those that are in all Respects equal; therefore our Lord himself did constitute different Orders; he ordained Apostles, whose Office is in the 1st. of the *Acts*, called a Bishoprick; He likewise ordain'd Elders, who were not of so great Authority as the Apostles; and the Apostles, who were endued with Power from on high, ordained Deacons, all the Orders we now retain. Now, because Authority is that which all ambitious and worldly-minded men do seek; and it is impossible that any Church, or any Society here on earth, should be without any worldly-minded men in it: Thence hath arisen the Disturbance of the Peace of the Church, there have been men like *Diotrephes*, whom we read of in the 3^d. Epistle of *John*, ver. 9. who lov'd *Preeminence*, and therefore envied the Possession of it by any other Persons; and as it is at the Tenth Verse, first began to prate against them, and then made Divisions from them

This in all Ages of the Church, if we look into Ecclesiastical History, we shall find to be the first and chief Cause of all Heresies, Sects and Schisms. There were men that would fain have had the *Preeminence*, that were very angry that it fell to other mens Lots; and so first prated against them, and then made Divisions from them. Thus of Old, the *Novation*, *Donatist*, *Arrian*, and many other both Schisms and Heresies

resies began: And therefore we must not think strange, if we see such things happen again in our Age. We have seen the effects of this, not only in Divisions in the Church, but also in Sub-divisions among the Dividers themselves. For when a Proud man has made himself Head of a Sect, others of the same Sect, as Proud as he, have Envy'd that his Preeminence, and divided from him to make themselves Chief of other Sects, and in their turn have felt the same effect of Envy. For let men talk what they will of Parity or Equality, it is utterly impossible in any Society or Company that hold together, but that there will and must be some that will be more Eminent, and that will bear a greater sway than others, and in effect Govern; and wheresoever there is Superiority, that will be a But of Envy, and that Envy will be the Cause of Division; and Sub-divisions are the easiest things in the world, because there is neither Authority nor Argument to restrain them, but what had been rejected before by the Dividers. So that if God should leave Human Nature to it self, as long as there is such a thing as Envy in it, there could be no Church-Government, there could be no Unity in the World.

Having thus spoken of the Disturbance of Church and State that is given by Envy, I need say nothing of that Trouble and Vexation, that flood of Evil speaking, of Evil surmising, the multitude of Feuds and Quarrels, that Envy begets in every little Neighbourhood, in every private Family; since mens too common experience of this, to their Cost, will sufficiently excuse me from enlarging upon this Point;
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and indeed we have no Relation in History, Sacred or Civil, of the private Affairs of any Family, but we find therein some dreadful Marks of Envy.

And to what end is all this Mischief done by Envious Men? What do they get by it? There is certainly a great deal of Labour, in contriving, in prosecuting, and yet hiding Envious Designs. There is much pain and anguish to the Envious Man, not only from a sense of the Guilt of his Sin, but in the Sin it self, besides the punishment he must expect hereafter, which can be no other than what is inflicted upon the Devils, his Sin being the same with theirs.

Envy is also its own Punishment; a Punishment so great, that when a man becomes extremely Envious, it even pines him away, it wastes his flesh, consumes his bones, eats his very heart; so that no man can find a greater Torment for a very Envious Man, than he inflicts upon himself. And what profit, I say, hath he for all this pain? His Envy is not only a discouragement to Worthy Men in the doing of their Duty, when they find so much ill-will for their pains; but is also an hinderance to himself, from treading in their steps, and taking the same Course to Vertue, and the Rewards of it: For when he has reproach'd others, he is ashamed, and too proud to imitate them; for which Reason *Jab* charges the Envious with folly, as well as wickedness, saying, *Envy slayeth the silly one.*

But suppose a Crafty Envy may sometime obtain its purpose, and pull down the man aim'd at; 'tis but.

but seldom that the Person, whose Envy chiefly procur'd this, has the Fortune to step into his Place; or if he does, the Envy that he propagated against his Predecessor, often becomes as troublesome to himself, when he arrives at the same Station; and so the Envious Man is very good at overturning or destroying any thing, but at building or settling of nothing.

But since *Envy* is such a Plague to all the Earth, such a Disturbance to Society, such a Breeder of Discontent and Faction in the State, such a never-ceasing Cause of Schism and Division in the Church: It is a Wonder, some Man may say, that the good Providence of God endures Envious Men upon the face of the Earth, that the Divine Justice does not, as it did once in the Case of the Envious *Levites*, send them all down quick to those evil Spirits, whom they so nearly resemble, and not suffer them to trouble this earth any longer.

But this is an Objection to be made by such as do not understand or consider the state of this present Life: We ought to know that this is an imperfect State, wherein evil must be mixt with good, of which there can be a perfect separation onely in the future Life; that it is, as it were, the state of Infancy to good Men, who must be bred up here as Children in a School, for the state of Perfection; and therefore here they must pass through many Tryals and difficult Methods of Discipline and Improvement, amongst which, the *Envy* both of Men and Devils, as 'tis manag'd by the Wise Providence of God, who can bring good out of evil, may very well be reckon'd for one.

For First, All Men are very apprehensive of shame and disgrace, to which the Envious stand ready, and are watchful, to expose men on any fault or miscarriage; and this doubtless keeps many Persons from being so bad as otherwise they would be.

Again; The best Men are but weak and frail, and the snares of the Devil manifold; so that by avoiding one sin, we often run into another; and the most perfect Men on earth, if they do not erre on the left hand, yet are apt to erre on the right, to fall into some unreasonable extreme or other: And good Men, when they have attain'd to any excellency, are apt to be pult up with some degree of Vanity, and in some sort to despise and contemn others, and to become more remiss in their own Duties. And these Faults, though they cannot see in themselves, and the kindness of their Friends makes them overlook them, and perhaps Flatterers may commend as Vertues; yet the quick sight of the Envious presently discovers them, and they blow them up into great Crimes, and blaze them abroad, so that Men themselves can be no longer ignorant of their faults.

And again, Though the Envious do often Calumniate the best Men, yet they never directly Calumniate them for their Vertues, but they find out some fault, or at least some appearance or probability of a fault to Calumniate withal: As we read in the First of *Job*, the Devil, when he could not find any disobedience to charge *Job* with, charg'd him with worldly and self-ends in his obedience: So Envious Men, who are the Devil's most apt Scholars, never plainly

plainly reproach a Man for his Piety, Justice, or Charity, Prudence or Diligence, Temperance or Fortitude, though it be for the Reputation and Rewards of these, that they envy him; but they will charge him with Vain-glory, or Hypocrisie, or Self-endedness, or the like: And if they can find the least Colour of any of these Vices; they take this for a Discovery, and magnifie it to the uttermost. So that in effect, Envious Men are the most curious and exact Censors of Manners; they keep the World in a great deal of Awe, and are oftentimes our truest Friends to discover to us those faults which otherwise we should have over-look'd. They make us circumspect in every Action, and I believe, a great many may say by experience, That the *Envy* of their Enemies (though it is no thank to them) hath contributed more to the Reformation, and the perfecting of their Manners, than all the kindness of their Friends. This good use and profit of *Envy*, though in it self a very wicked thing, and dwelling only in the most wicked hearts, the All-wise and Over-ruling Providence of God doth make; and every wise and good Man ought to make this Advantage of others *Envy*, he ought to grow the more careful and circumspect in all his ways, and so to profit thereby.

But because the generality of the World are not wise, and the best Men on earth are but imperfectly so; therefore, when Envious Men raise slanders, contrive evil devices against those they Envy, the Persons envied are apt to retort them, to render evil for evil, and the slanders-by take part with the one side or the other, according as their *Envy* or other Passions

ons incline them; and so Quarrels are inflam'd, Parties are form'd, and it often ends in War and Confusion. The best way then to prevent so much Mischief, as *Envy* usually brings into the World, is to use what means we can to cure this evil Disease in Mens Minds, which is the

Last Enquiry, What are the proper Remedies for this Disease? And there are Four sufficient and effectual Remedies, if we will but carefully seek and Apply them. The

First is, *A Right Apprehension of the Nature of the things of this World, a true Understanding of the Value of them.* The

Second, *A Due Submission to the Will of God in all things.* The

Third, *A True Humility.* And the

Fourth, *A Christian Charity.*

1. Then, A true understanding of the Nature, and the Value of the things of this present world, will be a powerfull Remedy against *Envy*; For indeed, when Vertuous and Worthy men are envied, it is not for their Vertue, but it is for those worldly Advantages which they get by it. As for Vertue it self, 'tis in every mans power: He may have it if he will go to the Cost. But those Advantages which are the Rewards of it, are commonly in the Power of others. And men do not grieve for want of that, which it is in their own power to have, but for want of
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of that, which it is in the power of others to give. This is plain in the Instance I mention'd of *Cain's* envying his Brother; for God told him, that he need not be cast down, since he might do well and be accepted; But he had no mind to do well, and yet he had a Mind to be Accepted, and to have the Benefit of it; so that he envyed not his Brother's Goodness, which he might have had, if he pleas'd, but he envied God's Acceptance of him, and the Blessings that were like to follow thereupon. So likewise, in that other memorable Instance of the Envy of *Saul* gainst *David*; *Saul* envyed not *David's* Courage in venturing to go against *Goliath*, for that he might have had himself; he might have gone against that Champion then, or afterwards against any of his Gygantick Bretheren, but *Saul* envyed the praise, that *David* got by this, when the Women celebrated his Valour in their Songs, saying, *Saul hath slain his Thousands, but David his Ten Thousands*. He was very willing that *David* shou'd have the Fighting, but he wou'd fain have had the praise.

Now, besides that it is most unjust, that the work and the reward shou'd be seperated, or that they should desire the one, that have no mind to the other: I say besides this, if men wou'd but enquire what there is in popular praise, in worldly Wealth or Greatness, they wou'd find them so unfit and improper to give true Content or Satisfaction to man's Mind; so uncertain also, for they do not alwayes happen to those that best deserve them; and if it be our hap to obtain them, they can be ours but so little a while; that a wise man wou'd hardly

hardly spend one anxious or solicitous thought about them, much less torment his mind with so grievous and sore a passion (as *Envy* is) for them: Especially when that more substantial good of doing well, and performing our Duty, and what becomes us in all Circumstances, is always within our Reach and Power, the Grace of God waiting continually to assist us therein; and this, besides the unconceivable Comfort every good and generous mind must feel therein, will entitle us to Rewards, that are not empty, uncertain, and transitory, but unspeakably Happy and Eternal. The

2. Remedy against *Envy*, is a dutiful Submission to the will and pleasure of God, by whose providence all things here below are order'd and dispos'd. If we consider how much it is our duty to submit to him, whose all things are, and even we our selves, (and he cannot but have a just Title to do whatsoever he will with his own) we can never have an evil or an envious Eye at the Prosperity of any of our Brethren. For even this is wholly the Gift of God; So the Scripture saith, The Lord maketh rich, and maketh poor, he lifteth up and casteth down; and How dares man then, by his *Envy*, censure the Actions of his Maker, or say unto God, *What doest thou?* He hath wise Reasons for all his Doings, tho' we sometimes are not able to find them out. We know not the meaning of His Providence oftentimes, and why then shou'd we presume to judge it? For we cannot, as *Solomon* says in the 9. of *Eccles.* ver 1. *Judge either of God's Love or Hatred, by the things that are before us,* by the disposal of worldly Advantages; for worldly Goods are not always Blessings,

sings, and God may in Judgment and Anger suffer some to be rich and great in this Moment of Life, whilst others, whom he loves better, may be mean and despis'd. Even, according to Natural Reason, and the Judgment of the Philosophers, those that are term'd the good things of this World, are not good in themselves, but as they are us'd: A wise and good Man will be sure to use them well, and he were an ill Man that would envy him any thing. But Riches or Honours heap'd upon a fool, or a wicked man, are rather a Mischief than a Benefit to him: They make him but more remarkably foolish, they greaten and shew his faults more advantageously, and in a clearer light, they also blow up and inflame his Lusts and Passions: For either they lead him into Pride and Vanity, Ryot and Excess, and so there is a quick dispatch both of the Man and his Fortune together; or else Covetousness seizeth him, and renders all his Substance useles to him, and fear of losing what he has, keeps him always in anxiety. Now who would envy a man in such a state of misery? This may cure *Envy* in the worst natur'd man living. How much more, if we consider what the end of all this is like to be? God may suffer wicked men to prosper in this World, to fill up the measure of their Iniquities; or they having plac'd their happiness in earthly things, he may in Judgment make them all their portion, as *Abraham* told

Dives, they had been his. God may suffer them, as *Job* speaks, *ch. 21. v. 13. To spend their days in wealth, and in a moment to go down into the Grave:* Nay, below the Grave, to a Place, as *David* tells us, *Psal. 33. 19. where they are consum'd with Terrors.* And is this a Condition to be envied? Who can envy a moments folly, that must end in never-ceasing Torment and Misery?

3. Humility is also an Effectual Remedy against *Envy*: For *Envy* arises from Pride, Self love, and Self-conceit; and a man is never envious, who has humble thoughts of himself: He that looks carefully into his own Infirmities and Failings, will have but little heart to be ambitious or envious, or to censure others; he will find it so necessary to judge himself, that he will never think of judging his Neighbour; and seeing plainly how much weakness he himself might be lyable to, if he were in place or power; he will be so far from envying others Advancement, that he will be glad, that he himself is not set in so slippery a place, where he knows not, whether he should be able to stand upright. It is therefore excellent Advice, that is given by the wise Son of *Syrach*, *Seek not to be Judge, nor being able to take away Iniquity.* And if men would impartially examine their own fitness for the Stations they envy others, they might

might easily cure themselves of this troublesome Passion. But (as the Apostle speaks) men neither *measuring* nor *comparing* themselves, as they ought, are not wise, but fall into many foolish and hurtful Lusts and Passions.

Lastly, A true Christian Charity is a most effectual Remedy against *Envy*; For this plucks it up by the very Roots, and plants in our Hearts what is most contrary thereunto. For he, that truly loves his Brother, can never *Envy* him, so says the Apostle, *Charity envyeth not.* He, that loves his Neighbour as himself, Nay, that accounts his Neighbour to be himself, (for so the Apostles Words imply, *Ye are members one of another*, Rom. 12. 5. And again, *Ye are one Body*, 1 Cor. 10. 17.) will be so far from envying or repining at any good, that happens to his Brother, that he will find a sensible Joy and Delight therein; according to the Words of the Apostle, 1 Cor. 12. 26. *If one member be honour'd, all the members rejoyce with it.*

It is a wonderful Alteration, that true Charity (if it once take possession of a mans heart) maketh in all the Passions and Affections of his mind. For nothing in our Brethren can be grievous to us, when we have Charity: Nothing can, but what is an Evill to them, and that also moves Compassion, and not Hatred,

ted; not only Hatred and Malice, and *Envy*, and all those troubleſom and tormenting Paſſions, are utterly baniſh'd out of our hearts by *Charity*; but our hearts are thereby mightily enlarg'd; Our Joy and Delight are made more Noble and more Abundant; we have a Spiritual and Rational Delight inſtead of that, which is ſenſual and brutiſh; to which a man, that has a baſe Self-love, is only confin'd; neither is our Joy ſo poor and narrow, as to be limited within the Compaſs of one Particular. But he whoſe Heart is enlarg'd with *Charity*, partakes of Joy in all mens Happineſs, which he accounts his own, becauſe they are dear to him, and of the ſame Body. For as a man, that has natural Affection, rejoyces in the Proſperity of his Children; or near Relations; or he, that hath a true ſence of friendſhip, reioyces in the Happineſs of his Friend; ſo a truly Charitable man, that accounts himſelf nearly related, and a friend to all men, rejoyces in any good that happens to any man, if it be indeed a good to him.

By planting this Noble *Charity* then amongſt men, our Bleſſed Saviour hath countermin'd all the devices of Satan, hath deſtroy'd the works of the Devil, which he chiefly promoted and carried on by *Envy*. And as the Devil by *Envy* firſt diſturb'd Heaven it ſelf, and hath ſince wrought all manner of miſchief
and

and Confusion in the Earth, so our Blessed Saviour on the contrary, by Charity, of which himself was the Greatest and Noblest Example, and which he hath made his Chief Commandment, and taken the greatest care to instruct us in, and press upon us, hath restor'd all things, hath establish'd the Blessed Angels in their Happy State, hath given Peace on Earth, and put us into a Capacity, if we continually walk in Charity, of coming to the same unalterable state of Glory and Happiness, that the Holy Angels are in; of coming to those Regions of Bliss and Joy, where all Rejoyce in one anothers Felicity; where mutual Love, and most sincere kindness, makes the Blessedness of all that Glorious Society, the Blessedness of every particular Member of it; where being most nearly united together in the most intimate concern for one another, in the straitest Bond of Friendship, and having, as it were, but one Mind and one Soul, they partake of one common and unexpressible Joy together.

*To which God of his Infinite Mercy, bring us
all for Jesus Christ his sake. Amen.*

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